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Examination of Conscience

FOR THE USE OF

PRIESTS WHO ARE MAKING A RETREAT.

FROM THE FRENCH OF

GADUEL,

Vicar-General and Superior of the Ecclesiastical Seminary at Orleans, France.

TRANSLATED AND ADAPTED BY

REV. EUGENE GRIMM, C.SS.R.

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SECOND, REVISED EDITION.

NEW YORK, CINCINNATI, AND CHICAGO:

BENZIGER BROTHERS,

Printers to the Holy Apostolic See.

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We most earnestly recommend to our Clergy the most excellent little book entitled "Examination of Conscience, for the Use of Priests."

✠ JOHN JOSEPH LYNCH,
Archbishop of Toronto.

June, 19, 1885.

Imprimatur,

JOHN, Cardinal McCloskey,

Archbishop of New York.

July 11, 1885.

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TRANSLATOR'S PREFACE.

THIS little work, entitled "Examination of Conscience for the Use of Priests who are making a Retreat," is from the French of Gaduel, Vicar-General and Superior of the Ecclesiastical Seminary at Orleans, France. It has received the highest recommendations of the Bishops in France, where it has reached a seventh edition, and more than fifty thousand copies of it have been circulated among the clergy. It has also been translated into German, and is meeting with much

success among the priests of Germany. Those who are making a retreat will find this little work eminently practical, and will learn from its pages how to preserve the fruits of the retreat. In many seminaries in France, during the annual retreats, a copy of this book is given to every priest for his own use. It deserves, therefore, to be received in English-speaking countries with the same favor with which it has been received in France and Germany. A few passages have been omitted as unsuited to the circumstances of this country, and others have been added with a special view to the wants of our priests. It must be remarked that this little book may be used not only during

the time of retreat, but may be perused and meditated upon at other times. Very practical and interesting are the instructions for young priests, curates, and deans. In an appendix a list is given of books suitable for the library of a priest. May this little work be as successful in this country as it has been in France and Germany!

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INTRODUCTION.

In order to prepare for Confession and to make resolutions during the retreat, nothing is better than the use of an Examination of Conscience that will every year remind us of the virtues and the duties of our holy state.

Without this aid many things would escape us through inadvertence or self-deception, and we would omit many resolutions that we should make because we do not think of them.

In order, therefore, that so excellent an exercise may become

general, the following means is suggested as the most efficacious: In every seminary or place where the retreat is to be given, there should be kept a sufficient number of copies of the Examination of Conscience, which at the beginning of the retreat should be put into all the rooms, and after the retreat should be taken away, so that they may be used the following year.

In this way all those in retreat will have within reach a good formula by which they may examine their consciences.

He who has had some experience in regard to retreats will at the first glance perceive the many advantages that may be derived from so useful an exercise, not only in order

to prepare for Confession, but also to make those resolutions that constitute the lasting fruit of the retreat.

This was the object we had in view when we composed this little work.

It was not our intention that this examination of conscience should embrace every sin; for there are sins respecting which it is impossible that priests could be either ignorant or deceived: hence it would be useless to make mention of them.

The questions of the examination of conscience would, therefore, have to refer not merely to the sins that may be committed, since a good examination has as its ob-

ject not only the confession of sins, but the perfect renewal of the spirit and the amendment of life. Hence we thought it advisable to mention in this examination several points which, though not strictly matters of obligation, are yet of the highest importance in securing the fulfilment of what is prescribed in preserving the ecclesiastical spirit, and in promoting spiritual fervor.

Besides the duties common to all priests, there are other duties that are proper to individuals of the ecclesiastical state, and are therefore spoken of at the end of the little work.

We have also deemed it useful to direct the attention of the clergy to the regulating of their temporal

affairs by making a Will. Many neglect this precaution. We have therefore added a few instructions to priests how to make a Will.

Both at the beginning and at the end of this little book instructions will also be found in what manner a good retreat may be made, and what profit may be derived therefrom.

This Examination of Conscience may, likewise, be used in the monthly retreats.

This is the seventh edition of the little work which we are now translating and adapting to the wants of English readers. May it also continue to meet with a favorable reception from the Right Reverend Bishops, the Superiors of semina-

ries, and the clergy in general. What we especially wish to see realized is, that during the retreats this little book may be found in the rooms of all those making a retreat, just as in every room are usually found paper, ink, and pens for writing. This result seems to have been reached when we consider the very many orders for this book that have been received from nearly all the seminaries in France; so that in a few years a seventh edition has appeared, and up to the present time more than fifty thousand copies have been sold.

IMPORTANT COUNSELS IN REGARD TO THE MAKING OF A GOOD RETREAT.

In order to make a good retreat it is necessary—

1. *To have a* **sincere intention.** For this purpose, in the evening preceding the retreat, or in the morning of the first day, we should spend half an hour before the Blessed Sacrament or at the foot of a crucifix, in order to put ourselves into the right disposition. "I will make a good retreat, and earnestly ask God to help me to do so."

2. *To observe religiously the* **order** *of the day prescribed during the retreat.* This order, which is the fruit of

the lights and experiences of able teachers, contains all the means that are necessary to insure the success of the retreat. To be faithful in availing ourselves of these means is as much as to practise obedience; and nothing obtains for us more graces than obedience.

3. *To observe* **silence**. Without silence there is no recollection, and without recollection there is no retreat. If you indulge in talking, every one may imitate your example and speak in the corridors, in the garden, and in other parts of the house. What would then become of the retreat?

4. *To listen with attention and humble docility to the* **sermons and instructions**; to apply to ourselves

what we hear, and never to criticise the one that is giving the retreat.

5. *To employ the free time* in reflecting upon what was said in the instructions, in examining our consciences, our sentiments, and the actual condition of our souls; in exciting ourselves to contrition, in forming resolutions, and in praying. We may also use our free time in reading a book referring either to the subject inculcated in the meditation, or in the conference given to us, or to those points about which we wish to have special information. For suitable books, see Appendix. On the good use of our free time the fruit of the retreat most especially depends. The re-

treat chiefly consists in the familiar intercourse with one's self and with God. During the free time this twofold intercourse can be best held, and held in a quiet and leisurely manner.

6. *To choose a* **confessor** who can afford us the best aid in renewing ourselves spiritually; if possible, to ask his advice at the beginning of the retreat.

7. *To make a careful preparation for* **confession**; to confess our sins with childlike simplicity, and not to wait till the last day of the retreat; otherwise the confessors would have too much to do on this day, and the confessions would have to be made in a hurried and in a less perfect manner.

8. No matter in what state our soul may be, we should always have unbounded **confidence** in the great mercy of God; yet our generosity should also be so perfect as to enable us to be ever ready to make every sacrifice that His grace demands of us, in order that we may persevere. "Come to me, all ye who labor and are burdened, and I will refresh you" (Matt. xi. 28). "I am the resurrection and the life: he that believeth in me, although he be dead, shall live" (John xi. 25). Courage, then, my dear brother! How easily can you, if you wish, become in this retreat a good and holy priest for the remainder of your life. Say, therefore, with all your heart,

"This is my earnest desire." *Ecce nova facio omnia.*

9. *To write down our* **resolutions** *and the impressions of the retreat.* Nothing is more useful than this. It will confirm the good results of the retreat, and will prevent us from forgetting God's mercy, and the resolutions that we have made.

10. *To employ well the* **last days** *of the retreat; and even more conscientiously than the first days.* After having received the absolution of the priest in confession, we are apt to persuade ourselves that the work is finished, that we need not exert ourselves any more. This is a grave and dangerous error. The lasting fruits of the retreat mature especially during the last days; but we

can obtain these advantages only by constantly applying ourselves to recollection, to silence, and to union with God. Till the end of the retreat, it is also our duty to edify our brother-priests. Hence, *Particula boni doni non te prætereat*

EXAMINATION OF CONSCIENCE.

EXAMINATION OF CONSCIENCE FOR PRIESTS WHO ARE IN RETREAT.

The following examination of conscience has four parts which contain these subjects:

I. The Rule of Life and the exercises of piety of the priest;

II. Christian and priestly virtues, and the care of one's own sanctification;

III. The principal duties of the sacred ministry;

IV. The special duties, 1. Of

Curates or Assistants, and young priests; 2. Of Parish priests towards their Curates; 3. Of Deans.

I.

THE RULE OF LIFE AND THE EXERCISES OF PIETY OF THE PRIEST.

1. *Have I* **a good Rule of Life**, and do I observe it faithfully? *Qui regulæ vivit, Deo vivit.* The observance of a rule of life is the only thing that brings order into one's life, and keeps the soul subject to the spirit of God. Without a rule of life we live mostly according to our own humor; we lead a natural life, and from morning till evening we do our own will instead of God's will. (For a good Rule of Life, see

Schneider's *Manuale Sacerdotum*, Part I.; also *Enchiridion Clericorum*, pp. 91–165.)

2. *Do I* rise *early and at a fixed time?* On this the rule of life chiefly depends. To rise, now at this hour now at that, will render impossible every rule that we make in regard to our exercises of piety and to the work we intend to do. He who rises at a late hour will have no time for doing anything. On awakening and rising do I make the sign of the cross; pronounce the holy names of Jesus and Mary; raise my heart to God; occupy my mind with the subject of meditation; and in putting on the cassock, say the words, *Dominus pars hæreditatis meæ et calicis mei?*

3. *Do I without delay say my* morn-

ing prayers and spend at least half an hour in making meditation? And when I cannot say my prayers immediately after rising,—which, however, should seldom happen,—do I make up for it the first free moment that I have? "A religious who neglects prayer," says St. Teresa, "needs no devil to plunge him into hell: he will go there of himself." This holds good still more of priests.

4. Do I *prepare myself for offering up* the **Holy Sacrifice of the Mass**? Do I say Mass at an hour convenient for the people of the parish? Do I always celebrate it with a pure heart, with attention and devotion, with inward and outward respect, without precipitation? Do

I observe with exactitude that which the Church prescribes? Am I well-informed in regard to the rubrics, and do I occasionally read the rubrics of the Mass, of the breviary; or a book treating of the liturgy and ceremonial of the Church to refresh my memory? Do I speak without necessity while putting on and taking off the vestments? Do I say the prayers that must be said while vesting? Do I say Mass with torn vestments? Without wax-candles? Does the Missal contain all the Masses prescribed by the Church? Do I make after Mass at least a quarter of an hour's thanksgiving, which is a necessary exercise if we wish to derive any benefit from the recep-

tion of Holy Communion? Do I accept too many intentions for Masses, and do I consequently defer too long the discharging of them? See the rules that theology lays down on this point. Do I take care to keep an account of these intentions, as well those I keep myself as those I give to other priests? Is it my fault that Masses are not said at the appointed time? Do I make provision that in case of death the intentions intrusted to me be discharged by other priests?

5. *Do I consult the Directory or the Ordo before saying my* **office?** In saying the office do I use a breviary that contains all the offices prescribed by the Church? Do I say my office at the proper time; do I put off

saying it through sloth; do I take care to say Matins and Lauds at the time prescribed by the Church? Do I often celebrate Mass without having previously said Matins and Lauds? Do I recite the entire office *digne, attente, devote et integre?* Am I recollected, modest in my exterior deportment; and do I pronounce well all the words of the office? Do I pray to God, praise Him, and thank Him with the Psalmist? Do I derive instruction, and is it my intention to nourish my soul, by reading the Lessons attentively? The reading of the office must be a prayer and an instruction, a nourishment of the soul and of piety, otherwise we would lose our time and miss our aim.

I must seriously examine myself in these two points—the Holy Sacrifice of the Mass and the recitation of the divine office—to see whether negligence and carelessness have not crept into my conduct in regard to them.

6. *Do I spend daily some time, early in the morning, in making meditation?* Do I faithfully observe everything that will enable me to make a good meditation? (See Appendix for books of meditation.)

Do I in the course of the day employ a few moments to **recollect myself**, in order to make the particular examination of conscience and to renew my resolutions? Especially must I examine myself about the fault that I should necessarily lay aside,

and about the virtue that is opposed to this fault. It would be well to consult our confessor about this matter. Every priest who neglects to make the particular examination of conscience will also soon neglect the care of his own sanctification, and perhaps one day even the care of his eternal salvation. (See *Particular Examen of Conscience*, by Palma, S. J.)

7. *Am I conscientious in performing the other* **exercises of piety**, in making spiritual reading, in saying the Rosary, the *Angelus*, in visiting the Most Blessed Sacrament, in exhibiting great love towards the Sacred Heart of Jesus, in gaining all the Indulgences that I can gain? etc. (For books of spiritual reading, see Appendix.)

A visit of the priest to the Blessed Sacrament in the evening, and as much as possible, at a fixed hour, and near the confessional, will always greatly edify the people, and become an excellent means to make easy the confessions of the people of the parish, and to increase the number of confessions.

Daily spiritual reading is of the greatest importance. It is the living fountain of holy thoughts, of the knowledge of God, and of meditation; without it no good sermon can be preached; nor can there be any wise and successful pastorate. The essential thing in this matter is, that we make a good selection of books, and read only choice works. For this purpose we need

not much time; and yet we shall derive the greatest benefit from such a practice. We should divide our reading so that we read now a treatise on a spiritual subject, as, for instance, the Life of a saintly priest, and then some other book that speaks of priestly duties and virtues. A priest who for a considerable time neglects the reading of spiritual books that treat of the duties and functions of the holy ministry, of the administration of the sacraments, and especially of the sacrament of penance, or of the duties of visiting and giving spiritual assistance to the sick, etc., will, through ignorance, forgetfulness, or bad habits, commit many and even very grievous and irreparable faults.

8. Do I recite attentively the *Benedicite* before **meals** and say grace after meals? Are my meals simple? While eating, do I practise some little mortification? Do I not too often accept invitations to dine out from seculars? Do I especially refrain from taking part in wedding and other banquets that are accompanied by such distractions and dissipations as are incompatible with the gravity and sanctity of my state? Do I not too easily exempt myself from the prescribed fasts of the Church? Illusions in this respect are not rare.

9. *Do I spend* **my time** *in idle amusements*, in useless long-continuing visits, in worldly pleasures, in frivolous reading, in idleness, or in

profitless occupations? If we are not very careful, the reading of newspapers, magazines, and other unnecessary writings will rob us of more time than we should have needed to make ourselves well-instructed and even learned priests. We may add, that the sacerdotal spirit is weakened by such reading, and that the priest becomes worldly though he lives far from the world. Do I spend the time after dinner in working in the garden, in attending to necessary domestic affairs, to complimentary visits, etc.? Do I spend well the hours of the morning that are most suitable for serious work?

10. *Am I faithful in offering my* **actions** *to God*, and do I make these

actions supernatural by an act of faith? Without this we lose many merits for heaven, and life will soon be without any lofty aim.

11. *Do I say my* **evening prayers** *with attention and devotion;* do I make the examination of conscience and prepare myself for the meditation of the following day? Do I go to bed early in order to be able to rise early? The work that is done at night is not so good as the work done in the daytime; since it undermines one's health, disturbs one's sleep, and on account of lateness in rising it injures the spiritual exercises of the morning.

Do I sanctify my going to bed by any exercise of piety, by sprinkling my bed with holy water, by

making the sign of the cross, by making ejaculatory prayers, or by thinking of God before falling asleep? Nothing is more likely to refresh the soul after the excitement of the day, to help it to become recollected, to say the morning prayers well, than the inward silence and occupation with God from the time of evening prayers till the next morning's meditation. Am I given to this pious practice?

12. *If I have* **neglected** *any of my spiritual exercises* do I console myself under the pretext that attending to the temporal affairs of the parish engrosses all my time; or that this or that exercise is not obligatory, forgetting that fidelity in regard to the spiritual exercises,

which constitute the food of our souls, is indispensably necessary in order to persevere in virtue, and even in the performance of the gravest and most difficult duties? Of what profit will it be if we are damned not just because we have neglected prayer, but because of the grievous sins which we would not have committed had we been faithful in regard to prayer? The mistake into which we are liable to fall, in this respect, is very dangerous, and yet is very common. It is just this mistake that insensibly causes most priests to fall who have had the misfortune to stray from the path of duty.

II.

CHRISTIAN AND PRIESTLY VIRTUES, AND THE CARE OF ONE'S OWN SANCTIFICATION.

1. **Hatred of sin** is the first condition of the existence of true virtue. I should not so easily commit a mortal sin; but am I faithful in avoiding venial sins; and do I endeavor to diminish the number of those that I commit through human weakness? To commit venial sins, intentionally and without remorse of conscience, is the surest sign of tepidity. Is this perhaps the case with you?

2. Have I the habit of banishing **the first movements of passion,** of vanity, of sensuality, of impatience,

and of suppressing them as soon as I notice them? Have my passions become so strong, and have they caused me to commit so many faults, because in this most necessary struggle I have been cowardly and slothful?

3. Do I endeavor to find out my **predominant passion,** and do I strive to combat it by prayer, watchfulness, and those acts of virtue that are opposed to it, especially by the particular examination? If I have not yet found out this miserable passion, is it my wish to try henceforth to discover it? Is it perhaps pride, sloth, anger, sensuality, avarice? I shall make firm and generous resolutions in order to triumph over this enemy of my

soul, let it cost what it may. *Tantum proficies, quantum tibi ipsi vim intuleris.*

4. Do I entertain an **earnest desire to sanctify myself?** Do I labor to make spiritual progress, to acquire virtue, to rid myself of my faults? *Beati, qui esuriunt et sitiunt justitiam.* Without this desire, without this continual effort to become better, the priest will soon be like untilled ground that brings forth only thorns instead of fruits.

5. Have I a sincere and **firm faith**, united with a great love for the Church and a childlike submission to her Head, the Pope, the Vicar of Christ on earth? Am I so imprudent as to endanger my faith by

reading those books that might weaken or undermine my faith, under the pretext that I should find out error in order to guard against it? How many Christians, and even priests, have allowed themselves to be thus ensnared, and have consequently lost their faith. He whose office it might be, for important reasons, to keep in his possession bad or dangerous books should always keep them under lock and key, and should be most careful lest during his lifetime or after his death they might prove injurious to any one. In order to avoid this danger, we should never, without permission and without an urgent necessity, keep such books; and should there be no longer any

necessity, for keeping them, we should burn them at once. Have I nothing to reproach myself with in reference to this point? Resolution: To examine my library most carefully as soon as I go home. Is my faith lively and active? Are the motives of faith the motives that exercise an influence over my will and all my actions?

6. Do I grow **discouraged** in matters concerning my salvation or my progress in perfection? Discouragement respecting advancement in virtue and perfection is the lot of the tepid; it originates in sloth: we begin by wishing to have nothing that will help us to make progress; then we persuade ourserves that we can accomplish noth-

ing. Do I not, on the contrary, sin by **presumption,** by imagining that I can remain a good priest without using the necessary means, such as prayer, spiritual reading, examination of conscience, flight from the world, and the occasions of sin? In this respect many are deceived. If we begin to neglect the means and this caution, we do not indeed lose at once the treasure of acquired grace: we continue for some time to live as we formerly did; but soon negligence grows upon us, the abyss of tepidity grows wider, and when once the evil becomes manifest, we have not the courage to free ourselves from it.

7. Is there in my heart any **inordinate attachment** that causes

me to commit many faults? Too great sensibility, love of money, ambition, etc., produce generally the above-mentioned sad effects. A rigid examination on these three points.

As to the love of money: Am I always faithful in keeping the rules of the Church respecting the perquisites that I receive; and do I cheerfully remit the payment of them in the case of poor people? Do I ever engage in any kind of business that is forbidden to priests and is unworthy of them? Am I never stingy in incurring the necessary expenses for clothing, furniture, hospitality, etc.? Do I not unnecessarily put off paying for what I buy, thereby allowing debts

to accumulate? I must also examine myself in reference to the opposite vice, namely, the vice of extravagance, which, in exhausting the income by needless expenses, prevents me from giving the requisite alms, and creates a debt that is dishonorable to the priesthood.

8. Have I nothing to accuse myself of in regard to **charity towards my neighbor?** Am I indulgent in judging others, affable in speech, careful never to say or do anything that could offend my neighbor? Have I a tender conscience in regard to speaking ill of others? How many priests greatly deceive themselves about this point. Do I entertain in my heart any wilful aversion, hatred, envy, or anything of

that which the Apostle calls *radix amaritudinis?*

Especially in respect to my brother-priests should I carefully watch over the rules that govern perfect charity. What are the relations in which I stand to the priests living in my neighborhood? Do I receive them cordially when they visit me? Do I cheerfully render them a service if an occasion offers? Do I avoid everything by which they may be offended or annoyed? Have I nothing to reproach myself with in relation to indifference, jealousy, ridicule, calumny, criticism, enmity? Do I kindly warn my brother-priest if it is necessary, and give him advice with all prudence and charity? The duty of fraternal

correction may be very painful, yet it is of the highest importance. Of the scandals that are occasionally witnessed among priests, much could have been avoided if the brother-priests had always at the proper time fulfilled this duty of fraternal correction, and informed those who could apply a suitable remedy to the evil.

9. **Religious deportment** is one of the chief ornaments that should adorn the priest. Do I always wear at home the clerical dress or the cassock? Do I also wear the Roman collar, if it is prescribed by the regulation of my own diocese? Do I always adopt in the church a modest and recollected exterior? Does it

happen that in the church I assume an unbecoming posture, cross my limbs, rest lazily on my chair, speak without necessity, look distractedly around me, and even at the altar move about in a manner unsuitable to the house of God? All these things make upon the people a worse impression than we imagine. Do I entertain great respect for holy places, the pictures of saints, holy relics, and everything that belongs to the house of God? Are my church and sacristy in a good condition? Are the holy-water fonts, the holy vessels, the vestments, the altar linen, the corporals, palls, purifiers, kept as clean as possible? In regard to the washing

of purifiers, am I always mindful that they must first be washed by a priest or a deacon, or at least a subdeacon, and that the water used must be poured into the "sacrarium"? The first washing of corporals, palls, and purifiers is not even permitted to nuns or Sisters of a religious community. The care *de supellectili sacra* should not be entirely left to the Sisters or the Brothers. The pastor should occasionally attend to it personaily. Am I always careful that no particles of the Sacred Host are lost as well during Mass, when I am purifying the ciborium, as when giving Holy Communion? Am I specially cautious when buying altar-wine, to see that it is pure and unadulter-

ated? See what is said on this point, page 154.

Are the vessels containing the holy oils suitable; can they be well closed so that there is no danger of mixing the different oils? This mixing can easily occur by the exchange of covers, when the latter, though marked with an inscription, are not fastened to the vessel; for then the covers are apt to be exchanged, and one kind of oil may be used for another, and we may not be aware of it. Do I make it my earnest endeavor, during the celebration of divine service, to exhibit all possible decorum and dignified bearing,and display all proper solemnity; and am I solicitous that all those who take part in the divine

services, such as the sacristan, the members of the choir, and the altar-boys, are well-trained? Do I prevent all useless talking, walking to and fro, and disrespectful behavior during divine service? Do I begin the Mass and other services at the appointed time; and is the bell rung at the proper intervals, so that the people may have time to come to the church? Beauty of divine service attracts the people, and on the regularity in beginning these services depends the regular attendance of the people.

10. Am I respectful and **obedient** to my Superiors, and always ready to go where they send me? Do I indulge in murmuring, in criticising, and even in railing at my Bishop

and his commands? In this manner of acting some priests go so far that they can hardly be excused from mortal sin, and about their sinful conduct they may perhaps so deceive themselves that they do not even mention it in confession.

11. Am I **pure** in mind, in heart, and in body? Do I banish bad thoughts immediately? Do I watch over my inclinations, my looks, my senses? Are my relations to persons of the opposite sex full of reserve and prudence? Do I observe the rules and statutes that have reference to the persons, servants, or relatives that live in my house? Is there nothing in my exterior conduct that may create suspicion or cause others to speak ill

of me? Virtue alone is not sufficient for the priest: it is also a serious business with him to preserve his good name untarnished, by avoiding everything that might cast a shadow upon it. Do I ever indulge in reading immoral or frivolous books, in gazing at statues or pictures that are hardly decent, pretending that I do this for self-culture or for the love of art, and even harboring the presumptuous thought that there is no danger for me, and that such things make no impression upon me? "He that loveth danger shall perish in it" (Eccles. iii. 27). That which at the moment of reading, or while we gaze at it, makes no impression, will later on become vividly present

to the mind, and during the time of temptation may become extremely dangerous? Are my words always specially guarded in reference to everything that might in the least offend against the angelic virtue? In order to preserve the virtue of holy purity, am I always leading a serious, busy life—a life of prayer, of study, of work, of retirement? Do I mortify my senses? Am I humble? Pride is like a seducer of the spirit, leading man sooner or later to the vice of impurity, and perhaps the proud man never remains long a chaste man.

Finally, have I considered that, in regard to the virtue of purity, an act that is in itself no mortal sin

may become so under certain circumstances, *sive ex affectu libidinoso, sive ob probabile periculum ulterioris et gravioris consensus, sive propter scandalum aut damnum famae?* As a remedy against every deception in this respect, we should be mindful (1) of the rule of the apostle, *Ab omni specie mala abstinete vos ;* (2) we should take counsel of a confessor who is enlightened, virtuous, and very firm.

12. **Temperance** and chastity are sisters. In eating and drinking do I never go beyond the bounds of moderation at home, among my brother-priests, or among seculars? The vice that is opposed to temperance is so disgraceful to the priest, so obstinate if one is habitu-

ated to it, that even the smallest beginnings of this base passion must inspire one with horror, and urge upon one the necessity of applying at once the most powerful remedies. Here, as in matters concerning purity and sinful attachments, we should observe the rule: *Principiis obsta.*

13. In my **intercourse** with others do I always observe that gravity, modesty, sincerity, suitable to my state? Have I the unfortunate habit of always joking and uttering witticisms? To make people laugh is but a poor achievement for a priest. Am I not betrayed into many indiscretions by my words, because I speak too much, too readily, and without deliberation?

To tell lies would be scandalous in a priest. Am I ever guilty in this respect?

14. Do I observe order and method in **my temporal affairs,** especially when the interests of others are also at stake? Am I punctual in saying the Masses for which I have received stipends? Am I conscientious in observing all the Church ordinances relative to the holding of property, of moneys, etc.? Do I keep an inventory of what is church and what is personal property? Have I made a will? Do I draw up annually a financial statement? Am I aware of the necessity of keeping parochial archives, which should

contain official documents, dispensations, title-deeds of the parochial property, contracts? Do I carefully keep an account of the sums of money that have been intrusted to me for good works, and do I note down what I spend for this purpose? Do I also carefully enter in the account-books how the money is used that is given for church purposes? We should always provide and be prepared for the event of our death, and often ask ourselves, Will others understand from our account-books the condition of our financial affairs when we shall no longer be here to give an explanation? (See "Book-keeping." By Francis A. Harkins.

A manual specially adapted to the wants of the Catholic clergy.)

15. Am I **meek, patient,** friendly? Do I not at times use words or show signs of violent passion or anger against persons of my own household, against the altar-boys, the children—perhaps at the very altar?

When attending to the interests of my parish before the civil authorities, before prominent members of the parish, do I use moderation and tact, or am I, in my zeal, carried away by passion? *Responsio mollis frangit iram.* By the practice of this simple advice of Holy Scripture, how much labor and how many difficulties would we spare ourselves!

16. Do I edify my brother-priests and my parishioners by **good example** as regards myself and my own house, by avoiding all luxury as well as untidiness, slovenliness, and niggardliness? Do I avoid luxury as to the furniture and style of the house, as well as in my dress, at table, and in my general style of living? Do I watch over the persons in my employ, that their conduct be always proper and edifying, so that no one may find fault with my administration of affairs?

17. Finally, do I devote myself to **practising** perfectly the Christian and priestly **virtues,** by constantly remembering that the priesthood is a state of perfection, and that it is obligatory on me to sanctify myself more and more?

18. In order to confirm myself in virtue and to make progress therein, do I use, besides the daily exercises of piety, the other means of renewing the spirit that are furnished at stated intervals, such as the annual retreat, the monthly retreat or day of recollection, the weekly or semi-monthly confession? How often do I go to confession? If I fall into a grievous sin, do I confess as soon as possible? And do I always prepare myself well for this confession? examination of conscience? contrition? firm purpose of amendment while directing my efforts to a special point in which I wish to amend myself from one confession to another?

III.

THE PRINCIPAL DUTIES OF THE SACRED MINISTRY.

1. Is my zeal for souls sincere? Am I affected towards sinners as was Jesus Christ our Saviour? Is my zeal pure, disinterested? Is it universal? Is my zeal active? Is it moderate, prudent, free from indiscretion? Is my zeal meek, persevering?

2. Am I faithful in keeping the regulations regarding **residence** in the parish? and when I am absent from my parish, do I not expose myself to the danger of allowing the sick to die without the sacraments, or of being the cause why many neglect to hear Mass on

Sundays? In country places people have not always the hours of the morning at their disposal; hence if the regular hour for Mass is changed, they will not, as a rule, attend the Holy Sacrifice of the Mass.

When it becomes necessary for me to be absent from the parish, do I use every precaution that my parishioners do not suffer thereby? Do I therefore point out to them the priest who is to take my place, and do I direct the housekeeper not to leave the house? Do I then leave behind instructions what is to be said to those who inquire for me? Do I provide that, in case of necessity, another priest be sent to the sick person to take my place?

3. **Study** must be for every priest a conscientious duty, since without study that which we have learned is soon forgotten. Through ignorance we commit many and often very grave faults; and often such faults as cannot be repaired. We are deceived in regard to these faults, because we do not perceive them. It is characteristic of ignorance that it will not allow us to see the faults of which it is the cause. Do I, by the advice and in imitation of saintly bishops and priests, read every day at least a few pages of dogmatic and moral theology, or of an ascetical book, in order not to forget anything, and to have always present before my mind all the principles? To this study do I

also add the study of Holy Scripture and the works treating of pastoral duties? Do I from time to time read the Ritual, the diocesan statutes, pastorals, and ordinances, in order to remember them and put them in practice? Do I always prepare myself carefully for the clerical conferences, even though I may not be specially called upon to answer the questions? In order to preach and to hear confessions well, we need solid acquirements; but these we can possess only through study, and we preserve them only by constantly reviewing what we have learnt. Want of time cannot be pleaded in excuse, since, with few exceptions, we always have time to study if we rise

early, regulate well the order of the day, and omit all useless reading and unnecessary visits.

4. On Sundays and festivals of obligation do I **preach** either myself, or do I engage another to do so? Do I perhaps preach too often about money? Are my sermons always well prepared, suitable for the comprehension of my audience, and really instructive for the people? Do I often remind them of the necessary truths of salvation in regard to saving their souls and sanctifying themselves, of the principal duties of every Christian, of the requisite preparation for the reception of the sacraments and of the Four Last Things? The sermon on the Four Last Things

is and will always be the chief and most necessary means to bring about conversions. We should, therefore, from time to time preach about these great truths, and seize every opportunity to remind people of them.

It is specially the duty of parish priests, preachers, and confessors to instruct the faithful about the theological virtues. Faith, hope, and charity are the foundation and the essence of the life of grace, and it is the duty of every Christian often to make these acts, as well during life as at the approach of death. It is, therefore, of the highest importance to see to it that all know by heart a few acts of these virtues, in order that they may easi-

ly fulfil this necessary duty. The same thing holds good in regard to the act of contrition and the firm purpose of amendment, as required in the sacrament of Penance.

A parish priest who does not give instructions, does not really and conscientiously fulfil the duty of preaching. In order to instruct the people well, a series of instructions about faith, good morals, the sacraments, is the easiest and perhaps the most efficacious means. He should frequently give solid instructions on the truths of our holy faith—not merely moralize about them. These truths of faith should be treated in a simple and popular style, so that the uneducated may easily understand him. Let him

also point out the dangers that threaten our faith, especially the dangers caused by an infidel press and by secret societies. He should also encourage the spread of good books that instruct his people in practical faith. I must examine myself on these points and see where I fail in my duty. Every parish in which no solid instruction is given remains unavoidably ignorant, and this ignorance must be ascribed to the parish priest. Every instruction should include a few exhortations, and its aim should always be the improvement of the morals of the people.

The holy office of preaching would not be exercised as it should be, if we were to preach only on

general topics in a cold manner, and without any effort to move the hearts of the people, to convert them, and to excite them to make practical resolutions.

5. Do I fully comprehend that the **Christian instruction of children** is my principal care, and the principal means to infuse life into a parish? Do I, therefore, hear the confessions of children even when they are quite young, when they have attained the age of reason? and do I hear their confessions often? Without this we cannot prevent them from acquiring very bad habits, nor can we be successful in trying to reform them. There is always some spare time to be had in every parish: why could we not

employ it to keep these young souls from evil, or cure them when they are affected by it? How do I prepare children **for their First Communion?** Do I give them or do I have some one else to give them a retreat to serve as a preparation? Do I take care that all are **confirmed?**

A learned prelate, Cardinal Gousset, while giving a retreat to priests, gave the following opinion: "A parish priest who, without reason, does not hear confessions, or who does not allow children to go to confession, commits a mortal sin, and is unworthy of absolution if he will not amend?"

Am I in the habit of absolving children only just before they make

their First Communion, in order to save myself the trouble of preparing them for the worthy reception of absolution? The Ritual of Belley considers as injurious the practice of refusing absolution to these little ones, and leaving them in sin, as their First Communion, if not well prepared for, is apt to be soon followed by a relapse into sin.

Besides the instructions for First Holy Communion, do I also during the year give special instructions to the little children? This instruction has always been necessary, but it is especially so now at a time when Christian education in

the family, as well as in the school, is very deficient.

Do I always prepare well for the instructions that I give in catechism? is my work in this respect effective? Do I endeavor to make these instructions interesting, lively? Do I vary them by the singing of hymns, by anecdotes, by exhortations, by explanations of the Sunday Gospels, and especially by directing them to a life of piety? To this end do I consult as aids such books as the following: Power, Gaume, Gibbons, Schmitt, and others? What do I do to create among the children a twofold emulation for acquiring science and virtue? Do I neglect to give them such arguments in proof of our re-

ligion as are suitable to their comprehension? This is necessary in these infidel times; but this must be done prudently, so that doubt about their religion may not even in appearance be raised in their minds, and they may not be confused by objections, the refutation of which they cannot fully understand.

In order to produce in them a love of visiting the church, do I assign to them a good place, where they may see the altar and hear the sermon? This point is of special importance.

After the children have made their First Communion, do I employ such means as will insure their perseverance? Such means ar

exhortation to receive often Holy Communion, regular catechetical instructions, the establishment of sodalities, Sunday-schools, and should they leave the parish, letters of recommendation sent to the parish priest of the place where they intend to live, or to a member of the St. Vincent de Paul's Society, if there be such a society in the place.

A well-regulated school is the natural ally of the Church in the Christian education of youth. Am I doing all in my power to have good teachers for my schools? Do I often visit the different classes to encourage the children to be good and to be diligent in their studies? Do I carefully inspect the school-

books, the books belonging to the school library, etc., etc.?

Convinced that the teachers are of great help to me in the work of saving souls, do I study to be always on good terms with them, so that being my friends they may aid me in doing good in my parish?

Do I merely restrict myself to the duty of having the children taught? Do I also see that an education is imparted? Am I sedulous in seizing every occasion to form the mind and heart, the character and conscience of the children; to infuse into them noble and Christian sentiments, and to imbue them with the fear of God, hatred of sin, and love for virtue?

It is one of my bounden duties

to watch over the children; negligence in this regard would be followed by most deplorable consequences. Have I nothing to reproach myself with as to this important duty, in giving instructions, in the studies, recreations, walks?

Even when I am not charged with the superintendence of the recreations, have I the fervor and zeal of spending as much as possible of my time with the children? How much evil would be prevented and how much good could be done, if the priest would frequently be present at the recreations! Here especially can a devoted and wise pastor gain the confidence of his children, obtain possession of their

mind and heart, receive from them their little confidences, say to them many an edifying word, give them useful counsel, etc., be of immense service to them.

How do I acquit myself of the important duty of hearing confessions? This is one of the most powerful means to maintain in a school morality, a good spirit, and genuine piety. Am I particularly attentive, with the help of an exact and frequently revised list, that all the children, whose pastor I am, go to confession at the appointed time? Is permission to go often to confession given by me (1) to those children who are subject to bad habits?—an infallible means to help them to amend;—(2) to those who

show signs of wishing to lead a more pious life;—a most effective means for them to make progress in virtue;—(3) to those who are weak, or who are violently tempted, or who are passing through dangerous temptations, requiring greater efforts to persevere in virtue? This is often the only means to protect them from greater faults.

Do I feel assured that all my children prepare themselves well for confession by an examination of conscience, by contrition and purpose of amendment, and that after confession they give thanks to God? Do I occasionally ask them whether they are faithful in complying with these duties?

Do I know how to put the neces-

sary or useful questions to them, and do I question them prudently, and do I endeavor to infuse into them the sentiments necessary for obtaining the pardon of their sins?

In regard to habitual sinners, do I follow good rules? In my behavior towards them am I not too much disheartened? Do I perhaps deceive myself by the thought that absolution and Holy Communion are adequate remedies? This is true only *positis ponendis et cum prudenti moderamine;* otherwise the remedy will become a poison.

Do I rest satisfied with being merely a confessor? Am I a director? Do I make a study of myself in order to eradicate, not only the vices, but also the faults; in

order to implant and cultivate in these children real virtues, such as humility, obedience, mortification, charity towards their neighbor, piety, the spirit of prayer, purity of intention during their actions, fidelity to the exercises of piety? Do I also train them to the spiritual combat, to an energetic struggle with their wicked inclinations and their awakening passions?

6. What am I doing for the **instruction of the ignorant,** especially for those who, in consequence of bodily infirmity, old age, or deficiency in intellect, cannot derive any benefit from the ordinary instructions? Do I instruct them specially, or do I see to it that they are instructed? Do I in every con-

fession remind them of the necessary truths, so as to secure the validity of the absolution that I give? These are souls also purchased by the blood of Jesus Christ, and for these souls I must one day render an account, as well as of the other souls under my care.

If there are Deaf and Dumb people living in my parish, do I employ the necessary means to have them instructed in good institutions, or if I cannot do this, do I instruct them myself as well as I can, and prepare them for the reception of the sacraments? There are books printed teaching the language of signs. We recommend the reading of a dissertation entitled "*Claims of the Deaf Mute to be admitted to the*

Sacraments and the Vindication of this Dissertation" (Brown & Nolan, Dublin).

7. Do I pray much **for my parishioners,** especially for the sinners? Do I labor to convert the latter, and do I use my utmost endeavor to secure for them all the means at my command, such as retreats, missions, good books, special conferences, the visiting of the parish from house to house? This last point is important. A good parish priest can do an immense deal of good in these visits. To go after the lost sheep is for the good shepherd not only a simple counsel, but it is a command: *Ite ad oves, quae perierunt.* Merely to preserve or keep the members of the

flock is not sufficient: we must also gain them over.

Do I keep the book called *Liber Status Animarum*, so highly recommended by St. Charles Borromeo, and enjoined by the Roman Ritual? Do I often read it? This book is to be a record of all the parishioners, with an exact notation of the necessary remarks about them. In this book is to be marked down whether they are baptized, when and in what parish, whether they are confirmed, whether they have made their Easter duties, whether they are living in mixed marriages, etc. This book will be of great help in the care of souls. The reading of the names of the parishioners will prove beneficial to them

by suggesting to us things which we would otherwise forget.

Do I also keep a spiritual journal in order to aid my memory in regard to the visiting of the sick, of the infirm, of old people, that death may not take them unawares; of the ignorant in order to instruct them; of the poor in order to assist them; of persons who are exposed to danger; of persons unlawfully united in order to legalize their union, etc. We may also note down the good thoughts that we may have how to benefit the parish. Without this precaution there would be nothing to remind us of these things; we forget many things, and many souls that might have been saved are lost.

If my parish is large, do I employ every means in my power to watch over it and to find out its wants, by doing what M. Olier, the Founder of the Seminary of St. Sulpice, did, namely, by dividing the parish, assigning a part to each curate? The great duty of spiritual supervision in reference to so large a population is impossible if the parish priest does not secure the assistance of others.

8. Have I many **pious persons** in my parish? If not, is it perhaps my fault? These persons are the chosen ones of the flock; under the leadership of a wise pastor they can become the instruments for doing good, a subject of edification to the faithful, the soul and

prop of good works. Do I take great interest in these chosen souls by allowing them to receive often the holy sacraments, by teaching them how to pray, by leading them on the road of solid piety? Do I endeavor to increase their number as much as possible? Do I understand how to inspire them with the spirit of zeal, so that they may help me in instructing the ignorant, in converting sinners, in teaching Christian doctrine to youth, and in aiding me in performing other good works of the parish? The great secret of doing much good is to know how to secure the assistance of others.

Do I promote piety in my parish by the erection of the Stations of

the Cross, the introduction of the principal devotional exercises usual in the Catholic Church, as also the establishment of pious confraternities? Not only by speaking but by acting do we advance piety in a parish.

The confraternity of the Blessed Sacrament, of the Holy Name of Jesus for men, of the Immaculate Heart of Mary, of the Holy Family,—a confraternity adapted for single and married men and women,—the Third Order of St. Francis, and similar unions, are most excellent means of uniting the members of the parish for the purpose of protecting them against human respect, of encouraging them to serve God, and of leading

others to His service. What in this respect is done in cities on a large scale may be done on a small scale in country parishes.

Could I not introduce into my parish the Society of the Holy Infancy for the Propagation of the Faith, the sodality of the children of Mary, an altar society that provides for altar linen, vestments, etc., and the decoration of the altar and of the church?

9. Do I encourage vocations to the religious state, and especially vocations to the **priesthood**? When possible, do I prepare young men for the seminary, and while helping them in their studies and assisting them to

lead a devout life, do I bestow upon them that care which so important an education demands? Do I watch over the young seminarians of my parish during their vacation? Do I help them to be faithful in the practice of virtue? Do I never scandalize them by any impropriety in my behavior, by superficial principles, by criticising Superiors or the teachings of the professors? Am I the cause why in their vacation they contract habits unbecoming the clerical state? Do I give the necessary information to their Superiors about their conduct, especially when serious faults have been committed? If I do not furnish this information, it may easily happen that God

may hold me responsible for the ordination of unworthy priests.

10. Have I a **compassionate heart** for all who suffer; for the poor, the sick, the sorrowful? Am I doing all I can to help them myself, or to engage others to help them? Do I often visit them for the purpose of consoling them, of leading them to God, who in the time of tribulation is nearer to the heart of man? Am I, perhaps, not merciful enough towards the poor, because avarice—this dangerous passion of those of a more mature age—has insinuated itself into my heart? This is an important subject for examination and watchfulness. *Qui volunt divites fieri, incidunt in tentationem et in laqueum diaboli.*

Do I unite with the care of the bodies of the poor a true zeal for the salvation of their souls? Do I instruct them and encourage them to come to church and to receive the sacraments? Do I, if necessary, assign to them a place in the church, and make easy for them access to the confessional, if they sometimes do not wish to approach on account of the poverty of their dress? Oh how many unfortunate people live in the grossest ignorance and without any religion, and there is no one to help them! Many parish priests bring together on certain days the poor of the parish to give them alms: they use this opportunity to instruct them in catechism, and to encourage them

to receive the sacraments. A most excellent means, productive of the best fruits!

11. **The Administration of the Sacraments** is the holiest and most important duty of my office. In regard to this duty, do I always observe purity of conscience, the spirit of faith and religion, modesty, gravity, and the necessary attention? Do I inwardly recollect myself and unite myself to God before I begin the sacred function, and use the Ritual in order not to forget anything? Am I cautious not to do, not to admit, anything that may invalidate any sacred function?

12. Do I often recommend to my parishioners the necessity of having their children **baptized** with-

out delay? Do I instruct them about the manner in which they may themselves in a case of necessity administer this sacrament? Do I convince myself that the midwives in my parish can baptize properly? Am I on a friendly footing with the physician or physicians who practise in my parish, so as to secure their co-operation as to the spiritual welfare of the sick, the baptism of infants, etc.? Do I faithfully observe what the Ritual and Canon Law prescribe about those who can be admitted as sponsors? Am I sure that all my parishioners are baptized, especially when a doubt should arise? This may easily happen at the present time. Do I conscientiously require

a certificate of baptism for the First Holy Communion or on other occasions when necessary?

In administering this sacrament do I always pronounce the words with great attention, and pour the water in such a manner that it wets the skin (*pellem;* that is, the skin, not merely the hair)? For this reason we should pour the water in such a way that it flows down on the forehead; of this we should always be sure. It should be a *fluxus aquæ*, a flowing of the water.* Do I strictly observe what is prescribed by the Ritual? Do I without delay enter in the records of baptism the names of those whom I baptize? Carelessness in

* See Lehmkuhl, Vol. II., page 45, ad 3.

this respect may be followed by evil consequences.

Do I encourage the people of my parish who have not yet been **confirmed** to prepare themselves to receive this sacrament when the Bishop visits the parish for this purpose? Do I make all suitable arrangements? Do I through weakness or unreasonable zeal allow those who are unworthy to approach this sacrament? Do I prepare during some time those who are to be confirmed by instructing them, and then perhaps giving them a retreat as a useful preparation? Is the sacrament of confirmation administered in my parish as solemnly as possible? This is a matter of grave importance as well on account of

the sacrament which is to be administered, the dignity of the Bishop who is to administer it, as on account of the religious impression that is made on the people.

13. Do I from time to time peruse those books that treat about the administration of the sacrament of **penance**, in order to perform this duty as laid down by the rules of theology? Without this practice we indeed may acquire a certain facility in administering the sacrament, and a peculiar way of hearing confessions, but a way which is not good nor correct, and thus gradually a wrong habit is formed.

Am I sure that all my penitents know the truths of faith, especially those truths that must necessarily be

known? Without this knowledge the absolution would often be exposed to nullity. Do I in a prudent way put questions to them about this matter? Do I help them to be contrite, and to make a firm purpose of amendment? Do I never through human respect or weakness absolve those who are unworthy of absolution? Do I through timidity or ignorance of the true principles refuse absolution?

Do I content myself with merely hearing the accusation of sins, and judging whether or not I should give absolution? Do I really direct souls? Do I try to help them to amend and to make progress in virtue; to lead them on to the practice of piety? A confessor

who neglects this becomes a traitor to his duty, and will never form true Christians.

How many souls are there that are capable of the highest virtue, that might be models of imitation to the parish, and most wonderful instruments for all works of Christian charity, but they sadly pine away and do nothing or nearly nothing, because they have none to direct them. In order to be a good director of souls one must be an interior and supernatural man. Am I such a man?

Do I often exhort my parishioners to go to confession more than once a year, and as a general thing never to remain in the state of sin? Do I encourage all those to confess

frequently who I have a right to expect should do so? Do I require frequent confession of habitual sinners, who never will amend without this remedy; of those persons who are violently tempted or exposed, and whom confession alone can save; of children, young men and young women, who scarcely ever persevere without frequent confession? Do I fear to hear the confessions of great sinners, or of those whose affairs of conscience are complicated, and difficult of solution? Finally, am I always ready to go to the confessional, and do I go cheerfully and promptly, and with that meekness, that patience, or that priestly charity which inspires penitents with

confidence, and makes confession easy to them?

The great secret of increasing the number of confessions consists in making access to confession as easy as possible, by diligently going to the church and to the confessional during the hours most convenient for penitents.

Do I from time to time call in extraordinary confessors for the benefit of my parishioners, and exhort the people to confess to them? This is a good means to prevent sacrileges or to rectify bad confessions.

When one of my brother-priests comes to me to confession, am I afraid to warn him on account of his faults, to question him, if neces-

sary, about the fulfilment of certain duties, to give him needed advice? Alas! how much good or how much evil can a good or a careless confessor do to the priest. Am I not too free in speaking about the confessional, even before seculars? Do I sometimes make the things I hear in confession a subject of joke and pleasantry? Am I cautious in consulting others about cases of conscience?

14. Do I recommend more or less *frequent* **Communion** according to the disposition of individuals? Without this there can exist in the parish neither great piety nor any abiding religious spirit.

Yet at the same time do I exact from those persons who receive

Holy Communion frequently the flight from wilful venial sin, the avoidance of habitual faults which injure piety, the daily practice, in a certain measure, of exercises of piety? Do I teach my parishioners how to prepare themselves well for Communion, and to make the thanksgiving after it?

15. What is my zeal in regard to the **sick**—especially in the case of those who are in danger of death? Do I inculcate on the minds of the people that they should call the priests at the beginning of the sickness, and do I give them good reasons why they should do so? Do I make arrangements to be informed in time, through relatives, friends, neigh-

bors, pious persons, school-children, etc. We should occasionally in our sermons and catechetical instructions request the people to inform us as soon as a person becomes sick, and the better to attain our object, we should tell them that prayers for the recovery of the sick would be offered during the Sacrifice of the Mass. We here suggest the following excellent means of gaining easy access to the sick. One of the ordinary causes that render difficult the access of priests to the bedside of the sick is the fear of the relatives to frighten them. "In order to avoid this difficulty," said an excellent parish priest to me one day, "I adopt the following means that

has always been successful: I have the habit of visiting not only those who are dangerously ill, but also those in regard to whose illness there is not a shadow of danger. In the whole parish every one knows that this is my practice, for I mention it on every occasion in the pulpit, when giving catechetical instructions, everywhere, so that all may become aware of it. As soon as, therefore, any one becomes ill, even slightly, he may be sure that I will visit him.

"By this means," continued the good pastor, "no one is frightened at my appearance at the house, neither the family nor the sick person. As I have not, then, the appearance of a messenger of death, I am re-

ceived without difficulty, and even with pleasure. I also derive another advantage from this practice. In this way I see the sick from the beginning of their illness; I watch the progress of the disease, and have plenty of leisure to prepare them for the reception of the sacraments."

Am I always ready both by day and by night to attend to the sick as soon as I have been notified? Is it my first impulse to give the last sacraments in due time without being first called upon to do so? How many sick persons would die without the sacraments, or receive them too late and badly disposed if the priests would always wait till they are called!

Even when I fear to be repelled, do I do all in my power to visit the sick person? There are, indeed, means to prevent the priest from knowing of the refusal of the sacraments on the part of the sick person, so that no difficulty may arise about the funeral. But no priest should be satisfied in this respect; it is rather the duty of the pastor, and it should be his first care, to see that souls are saved.

And has not experience often proved that many sick persons who, it was feared, would refuse to receive the sacraments, finally yielded to the entreaties of a good priest?

Does it happen to me that, be-

cause I do not notice carefully the visits I must pay or do not visit often enough, that the sick die without receiving Extreme Unction, or am I the cause why they receive it when unconscious, or do not receive the Viaticum? To receive Holy Communion before death is a command; it is, therefore, our duty to omit nothing in order to persuade our parishioners to receive it. Many sick persons owe to the Viaticum, and to the vivid impression which so great a sacrament has made upon them, the proper disposition which saves them.

Do I not wait too long before I speak to the sick about confession? One would thereby expose one's self

to the danger of having no more time to attend properly to this matter.

Do I well consider that without the requisite sentiments of contrition the sacraments have no effect, and yet that it is an essential part of my office that I excite in the sick these sentiments? Consequently, do I put them in mind of the principal truths? Do I take pains to infuse into them the sentiments of faith, of hope, and of charity? Do I assist them to make a supernatural, a universal, and a perfect contrition, together with the firm purpose of amendment? And do I make it my business to visit the sick from the beginning of their illness, and very often subsequently?

Do I foresee the rules that must be followed, and what must necessarily be done in specially difficult cases, as, for instance, in regard to restitution, obstinate hatred, concubinage, infidelity, despair? etc. Otherwise it will happen to us that we may not know what to say or what to do, and faults will be committed that cannot be repaired. We should from time to time read some good spiritual book, such as the *Praxis Confessarii* of St. Alphonsus Liguori, or other books that treat about the care of the sick.

After administering the sacraments, do I continue to visit the sick till their death? Do I see to it that they go to confession again? St. Alphonsus recommends this

most earnestly. Not unfrequently confession becomes effective at the second or the third time—when the sick person is better disposed for contrition—in case this sacrament remained without effect the first time, perhaps, through want of the requisite dispositions.

When the sick are unconscious, do I sometimes content myself with giving them absolution and Extreme Unction without saying a word to them. Oftener than we think, the sick are able to hear, though they are deprived of the use of the other senses. Therefore we should always exhort them just as if we were sure that they could hear us; we should tell them that a priest is speaking to them and wishes

to give them the consolations of religion; we should speak to them of the holy sacraments that we wish to administer to them; we should suggest to them acts of faith, hope, charity, and endeavor to ascertain whether the sick person cannot make his confession by signs agreed upon, as for example, to the questions put, he might move his hand, his head, or his eyes, and thus also express his contrition. If the danger of death were too close at hand, we could give him without delay the first absolution; then after having disposed him in the manner just explained, we might give him absolution a second time.

With reference to those sick persons who are quite unconscious, or

those who appear to be so, it is especially important not to omit Extreme Unction, as the effect of the latter in this case, presupposing that they are properly disposed, is perhaps more certain than the effect of a general absolution, which however we should not omit to give, at least conditionally. If during the anointing, no exterior sign would be given on the part of the sick person, there would be for this sacrament as it is for the sacrament of penance, no doubt *ex parte materiae.*

When I am to give absolution to such a sick person who is unconscious, do I attentively watch for a return of consciousness in order to

hear his confession again, and thus be surer of his proper disposition?

16. Do I see to it that the sick, even though not fasting, receive holy Viaticum again and again, more particularly if the sickness be protracted; and they desire this great blessing? Am I also attentive that they receive Holy Communion while fasting, that is, *ex devotione* and not *per modum viatici?*

Do I visit little children that are sick without being first called upon to do so? Since parents regard these children as innocent, or imagine that they cannot yet receive the sacraments, they scarcely ever summon a priest.

Do I try to disabuse the minds

of parents of their error, and explain to them how pernicious such carelessness is?

Do I give such sick children absolution and Extreme Unction after I have endeavored to instruct them and have prepared them according as their mental capacity will allow? To do this, it is not necessary that they be seven years old: it is sufficient that they are capable of committing sins, though these be only venial. In case of doubt, we should have recourse to what is the safest, namely, we should administer the sacraments. Do I give them Holy Viaticum as soon as they are able to understand what it means to receive Holy Communion, and I

have sufficiently prepared them for it?

A most excellent means to make easy the office of the priest in reference to the sick would be the co-operation of the Sisters of some religious Order. These religious could visit the sick and exercise a salutary influence on their souls.

Pious persons of the parish could also do a great deal toward the spiritual and bodily welfare of the sick. Do I encourage the piously inclined to engage in this work of charity?

17. Do I instruct persons about to be married on the sanctity of the sacrament of marriage, and all that is necessary to receive it worthily?

Do I ever **celebrate the Sacrament of Marriage** with a doubtful jurisdiction; that is, when I am not certain that there is no impediment of marriage, or when a dispensation has been fraudulently obtained, or when there has been an error in the form of application for a dispensation? Every priest who does not from time to time read his theology in reference to these points will expose himself to the danger of marrying persons invalidly.

In order to gain time to prepare persons who wish to be married, do I exhort them to go to confession a few days before their marriage, and when possible even immediately after the banns are first published?

Do I use this favorable opportunity, when persons are to contract marriage, to lead them back to God and to the sacraments, if they have strayed from them? To do this is sometimes easier than we imagine. But even though this is not possible, the good counsels given by a zealous priest will not be lost, and may later on bear fruit.

When there are in the parish parties living together without being married, do I use my best endeavor to see to it that they are united in a legal marriage? Do I occasionally preach or give instructions about the sacrament of marriage? Do I inform the people of the impediments of marriage? Gross ig-

norance in regard to marriage exists in those parishes in which nothing is ever said about these impediments.

Do I also instruct the members of my flock in the duties which the commandments of God impose upon them in reference to a good Christian education, the watching over and the amendment of their children and the care of their servants? Do I, both from the pulpit and in the confessional, frequently recall to their minds these important duties, and do I pay attention that they be performed? How many children are in worthless or godless schools, where they are apt to be lost to the faith, whilst a zealous confessor could bring it about that

they be sent to Catholic schools or institutions?

18. In my sacred office do I allow myself to be deceived in such a way that I reproach myself only with those **omissions** that consist in doing nothing and in conniving at those who do wrong? I would blame myself very much if I neglected to give catechetical instructions, if I did not hear the confessions of the children or did not preach, if I allowed the sick to die without the sacraments, etc. Do I blame myself in the same way if I give catechetical instructions without preparation, without exactitude, without solidity, without love, without interest; if I preach without a definite purpose or plan; if I

do not instruct and nourish souls; if I hear the confessions of children in a careless way, and only to be rid of them; if I administer the sacraments to the sick without endeavoring to awaken in them the necessary disposition that will ensure for them a happy death? A weighty subject for examination of conscience and for a firm purpose of amendment!

20. Finally, do I reflect that, as by reason of my state of life I have assumed the care of souls, I shall only then save my soul if I continually labor to save the souls of others? (See Appendix for lives of saintly bishops and priests.)

IV.

SPECIAL POINTS OF THE EXAMINATION OF CONSCIENCE.

1. For Curates or Assistants and young priests.

Do I honor and respect the parish priest as my Superior? Do I put myself on an equality with him? Do I look upon him as the head of the parish, and do I obey him under this title? Do I ask his advice? Do I infringe in any way on his rights? In case of doubt, we should take counsel of our Superiors.

Do I live in harmony with him? And to preserve this harmony, am I able to make a sacrifice of my self-love, my convenience, in short, everything except duty, convinced

that all the good that I can do depends upon it?

Do I show him confidence, attachment, devotedness? Do I exhibit a readiness to assist him on every occasion? And do I love to spare him every kind of trouble?

Do I always speak of him with respect? Do I take the liberty of censuring him, especially before seculars? Do I never side against him or make it appear as if I assumed too much authority to the detriment of his? Am I glad when I see him in the front rank, and in all the undertakings in which I am engaged do I allow the honor to redound to him, though I myself could lay claim to it? One can hardly believe how much this mod-

est behavior of a curate, so far from hindering his advancement, gives an impulse to his zeal and draws down God's blessing upon his ministry.

Do I understand that the knowledge which I have acquired in the seminary is still very incomplete; that I must not be satisfied with it; that I will soon forget it if I do not endeavor to retain it by study? And do I fully comprehend that I must now learn how to apply this knowledge in the instructions that I give when I am preaching in the pulpit, in directing souls, and in administering the sacraments? Consequently, do I employ in study the free time that the ministry allows me? I shall never have so much

free time as I have now. Do I not follow in the choice of my studies and of books that idle curiosity so natural to my age which impels me to read literary novelties, reviews, newspapers, under the pretext of keeping abreast of the times? Of what times? The times of the useless, of what is often frivolous and sometimes dangerous; in the mean time neglecting what my state of life imposes upon me as a duty to know, shamefully wasting my time, without profit, dissipating and exhausting my abilities. This is indeed in our days the rock against which young priests often split, and is a source of misery to the minds and hearts of many of them.

While applying myself to the

study of spiritual things during the first years of my priesthood, do I prefer the careful, well-digested and thorough review of the text-books of the seminary to the reading of other authors, in order to put myself in complete possession of the elements of theology? We do not wish to be understood as saying that we should not also study certain practical and important questions treated of by other authors.

Do I strive to fill my catechetical instructions, my discourses, and my sermons with solid doctrine so that the arguments I use may be convincing, without however neglecting the proper form? In the tribunal of penance, do I always rest my decisions on the well-understood

and wisely combined principles of moral theology, in order that from the very beginning I may acquire a rational and wise method, and may not accustom myself to a blind and injurious routine?

Do I earnestly prepare myself for the clerical examination, and do I not wait for this purpose till the last months? We should begin the day after the examination to prepare ourselves for the following examination; then we can study quietly, leisurely, and with deliberateness. This is the only good way of studying with profit.

Finally, in order to train myself to a wise, intelligent exercise of the sacred ministry, do I take counsel of the most learned, most experi-

enced, and most pious priests, and of my former teachers at the seminary? A young priest who never asks advice is proud, senseless, or ignorant; perhaps he possesses all these three qualities together.

2. For Parish priests or Rectors in regard to their Curates or Assistants.

Do I love my curates as a father loves his children? Do I watch over them especially when they are still young priests? Do I kindly draw their attention to the faults which they commit? Do I protect them from the rocks on which, through inexperience, they may suffer shipwreck? Do I strive to direct their zeal, to urge it forward, to train them to the exercise of the sacred min-

istry; in a word, do I assign to myself the task of giving them a practical education, which is the more necessary because thereby the theoretical education of the seminary is completed, and because for this a teacher is needed?

For this reason, in availing myself of their services, have I regard to their talents, their virtue, and their tact? Do I repose confidence in them by sometimes allowing them to perform specially honorable and important functions of the sacred ministry, if they exhibit a fitness for them? Am I delighted with their success as much as I am with my own, especially when they give catechetical instructions, when they preach or do any other kind of

work pertaining to their office? Nothing gives more honor to the parish priest than this nobleness of behavior in expressing his approval of the abilities and the zeal of his young assistants.

Do I at the same time spare them, especially if they are not strong in health? Do I never overwork them by ordering them to do what is most fatiguing and painful? In order to make everything easy for myself, do I intrust to them unpleasant duties, though I know that they are not competent to perform them, by ordering them, for instance, to take charge of certain sick persons whose spiritual affairs are extremely complicated?

Finally, do I love to speak of my

curates with respect and with kind forbearance? If serious accusations have been brought against them, do I if necessary mention them only to the Superiors? Do I not too easily, without sufficient reason, complain of them about trivial things which I should have borne? *Alter alterius onera portate.* . . . On the other hand, do I through cowardly timidity omit to give them warning if they need it, and even to inform the authorities in cases in which it is necessary? More than once have young priests been lost who might have been saved if the parish priest had warned them in time, and when necessary had given information to the Bishop.

3. For Deans about their duties to the priests and about the affairs of their Deanery.*

Do I well understand and do I always remember that I should be in my deanery the eye and the hand of the Bishop; that my quality of dean is not an empty title; that it imposes upon me a real responsibility, and that the duty of supervision extends not only to my parish but to all the parishes of the deanery, especially in regard to the priests?

In the first place, do I show my fellow-priests the example of respect and submission to the Bishop, especially in reference to obedience as to his commands, the diocesan statutes, love of order,

* These remarks do not apply to the United States.

punctuality, zeal, and all priestly virtues? An opposite line of conduct on the part of the dean would be out of order, and would destroy all his influence with the clergy.

In my deanery do I watch over the observance of the rules and the order prescribed by the Church? Do I make the prescribed visitation of my deanery at the appointed time and with care, not only in appearance; and do I send a correct report of it to the Bishop? Do I watch with prudent care over all my fellow-priests? Do I through a want of moral courage omit to give them counsel when necessary, and even make known to the Bishop what should be made known to him? In important affairs this is

of strict obligation, which rests upon all priests, especially in what relates to the priestly life; how much more is this the case for deans! Many scandalous things would be spared the Church if this duty were always and everywhere observed in time.

Do I make it my business to see that the conferences of my deanery are held regularly at the fixed time and in a manner productive of lasting fruit? Do I make them attractive by giving my brother-priests a cordial reception? Do I always prepare well for these conferences, so as ably to preside over them? Do I know how to profit by these meetings, to give the priests counsels that are partly

general, partly particular, partly necessary, and partly useful? Do I persuade them mutually to aid one another by sermons, by being extraordinary confessors, by retreats, by missions, on the occasion of the First Communion, of Confirmation, and on other important occasions? How much good could be done in a deanery in which, under the leadership of a good dean, all the fellow-priests would unite, and would work unitedly in the works of God! Nowadays people everywhere unite to promote temporal interests, and but too often for the sake of doing evil. Why should not we priests unite our efforts in behalf of the salvation of souls?

In order to make myself useful to my brother-priests, do I always labor to gain their confidence and their affection? Do I receive them cordially when they honor me with a visit? Do I love to invite them to dine with me, and do I always show myself ready to serve them when an occasion presents itself? By charity one makes one's self the centre, and by being the centre one begins to contribute to the general welfare.

When a priest is sick in my deanery do I often visit him to console him, to exhibit my sympathy for him, and to find out whether he is in want of anything?

If the illness is serious, do I take care that the sick priest receives all

the sacraments and the consolations of religion in good time and when he is conscious? If this grave duty of Christian charity concerns all fellow-priests, how much more does it concern the dean? What cause for painful regret if through my carelessness a priest in my deanery should die without the sacraments!

In case of the death of a priest, do I see to it that the obsequies be celebrated with due solemnity? Do I invite to the funeral the neighboring fellow-priests, especially those of the deanery; and do I think it my duty to preside at the ceremonies?

In the case of the sickness or death of a brother-priest, am I anxious that divine service in his

parish should not suffer, and do I as soon as possible come to an understanding with the Bishop in reference to this matter?

After the death of a priest do I also take care that all suitable precautions be taken that there be no confusion in the temporal affairs of the parish? Likewise do I attend to the saying of the Masses that must be said for the deceased?

COUNSELS FOR THE PRESERVATION OF THE FRUITS OF THE RETREAT, AS WELL AS FOR THE MONTHLY RETREAT AND THE ANNUAL EXERCISES OF PIETY.

1 After having made the theoretical retreat, it will be our duty to apply it or to put it in practice? For several weeks we should remain more recollected, put before our minds the resolutions that we have made, endeavor to apply them to ourselves and carry them out by making them every day the subject of our examination of conscience. On this all the fruits of the retreat depend.

2. In our meditations we should

fondly revert to those thoughts that moved our hearts most during the retreat. *Maria conservabat omnia verba hæc, conferens in corde suo.*

3. From time to time during the year we should peruse the memorandum-book of the retreat, and if we perceive that we are beginning to relax, we should, without being discouraged or disturbed, renew at once our good resolutions. *Principiis obsta!* On the contrary, a slight abatement of fervor would create a greater, and the latter a still greater, till we should be the same that we were before the retreat.

4. Of all the means to preserve the fruits of the annual retreat, the most efficacious is the faithful making of a monthly retreat (See

"Praxis Recollectionis Menstruæ," by Schouppe, S.J.).

We should make this retreat on the day of the month that we have selected, even though we may have other duties to perform on this day. For then it would be better to use less time for this purpose than that we should expose ourselves to the danger of omitting it entirely by deferring it.

On the eve of the retreat we recite the *Veni, Creator Spiritus;* we say: "I am in retreat," and we should remain recollected till we fall asleep.

In the morning on awaking we again say to ourselves, "I am in retreat;" and on rising we occupy ourselves with holy thoughts. We make

a meditation on a subject that is best suited to help us to enter into ourselves and revive our zeal. The same attention we should pay to the selection of spiritual reading. We say Mass, and receive Holy Communion as if it were Viaticum. In the preparation and thanksgiving, and in the evening while visiting the Blessed Sacrament, we converse familiarly with our Lord about the retreat, and ask His pardon for our faults, and beg Him to grant us the necessary graces for the following month.

While saying the office we again ask for the same graces and we recite it with a renewed spirit, just as we did on the day we were ordained subdeacons.

In the same spirit of renewal we

perform the other duties of piety, and say all other prayers of thanksgiving of the day.

In the afternoon we examine our conscience by using the foregoing examination of conscience, which we may divide into three parts: One for the retreats of January, April, July, and October; the other for those of February, May, August and November; and the third for those in March, June, September, and December. This is an excellent method to bring often before our minds all our duties. After the examination of conscience we make an act of contrition and a firm purpose of amendment.

Before going to bed we make acts of preparation for death, and ask God to give us a happy death.

If we always relax in doing what is good, it will be impossible to persevere in doing and in making progress in what is good. We must, therefore, continually renew ourselves; and for this the monthly retreat is a powerful aid.

It will be less easy to persevere and remain a good priest if we neglect to avail ourselves of this means. Many merchants may not often examine their account-books—and count their cash, and do not just for this reason become bankrupts. But how many were made bankrupt who certainly would have remained solvent had they oftener and more carefully examined the state of their affairs!

5. To celebrate every year with

special thanksgiving the memory of the greatest and holiest day of our life, and of those days on which the Lord has given us particular graces, is a very laudable practice, and an excellent means for perseverance. This pious exercise has a twofold object: first, to thank God for the graces of that day; secondly, to renew ourselves in the impression of those graces and in the sentiments and virtues which they should produce. Accustom yourself to this exercise, and you will thereby be spiritually benefited.

(For examination of conscience in a retreat, see *Enchiridion Clericorum*, pp. 166–222.)

COUNSELS IN REGARD TO THE MAKING OF A WILL BY PRIESTS.

1. EVERY priest should have his Will finished and well in order; first, on account of the possibility of a sudden death at every age and in every state of health; secondly, in order not to be obliged to attend in one's last illness to temporal affairs, as one must then see to the affairs of the soul.

2. The last Will of a priest should be edifying. One might therefore use the following or a similar formula: In the name of the Father, of the Son, and of the Holy Ghost. I recommend to God my soul, and

supplicate His great mercy. I wish to die in the faith of the Holy, Catholic, Apostolic, Roman Church, as I have had the happiness of being a member of it.

3. In disposing of our temporal goods we should provide for the wants of our relatives, especially if they are poor, but we should also remember that we are priests, and that a priest should be mindful of the Church and of good works.

4. We should reward those persons who have served us, perhaps, during many years; but we should do so reasonably, and within limits. Exaggerated liberality in this respect might, under certain circumstances, cause scandal.

5. We should provide that im-

mediately after our death Masses be said for us. We should also have a certain number of Masses said in order *ad cautelam* to compensate for those that we forgot to say.

6. Our library we may bequeath to the seminary or any one of our fellow-priests, or we may destine it to the perpetual use of the priests of the parish in which we die. If priests would follow this advice, there would soon exist in every parish a select priests' library; pastors and curates would then have for their use a large number of good books; the priests would thereby gain in their studies, and one would not have the mortification to see so often how the books

of priests are scattered through the country, or sold by their heirs at a very low price.

7. One should make suitable arrangements for one's papers, letters, sermons, notes, etc., as also for one's clerical garments, articles of value, sacred vessels, altar linen, and for all other things in regard to which prudence and religion demand that one should not leave them in the hands of strangers, who might, perhaps, have them sold by public auction.

8. The drawing of a Will may be easy enough as to its form, but it is always safer to employ a lawyer to do so for us. Particularly should we engage the services of a lawyer, who is familiar with the laws of the

land, and in case of bequests well knows how to give the Will its proper form.

9. It is necessary, in most cases, to have an executor appointed. Let one of our fellow-priests be appointed, to whose care after our death the movable property may be intrusted.

10. Finally, prudence demands that we should confide our Will to the hands of a safe person rather than allow it to remain in our house, as it might be tampered with or secretly carried off after our death.

11. It often happens that a priest is the administrator of money or of articles of value that belong to the church or are destined for the poor

or other persons. In this case it is of the greatest importance to him that he make the wisest provision for them, so that after his death no part of these things become mixed with his own bequests, or be exposed to peculation on the part of heirs or the servants of the house.

The same obligation exists for the case in which any of the immovable goods that do not belong to one is acquired, or is entered in one's name.

12. It is also a duty, without an important reason, not to leave behind any letter or any writings that cannot be read without the violation of secrecy. If any document of this kind must be preserved, one should be extremely cautious lest

in case of sudden death it fall into the hands of unauthorized persons.

The same remark holds good for books that might prove dangerous to others. The best thing for us to do is to remove from the library and to destroy everything that may be hurtful to others, and not to leave the care of this to persons who may perhaps neglect it.

THE ADULTERATION OF ALTAR-BREADS, OF ALTAR-WINE, AND OF THE OIL USED FOR ANOINTING THE SICK.

We do not wish to finish this little book without drawing the attention of priests to the frequent adulteration of altar-breads, of altar-wine, and of the oil used for annointing the sick.

1. More than once we have made the discovery that ignorant or conscienceless bakers of altar-breads have mixed or adulterated the wheaten flour with other substances. What imprudence would it, therefore, be if we used breads coming from an unknown and suspicious

source! We shall avoid this danger if we buy breads only of those who are trustworthy, or if, as most priests do, we bake the breads ourselves. Still, in both these cases we must be sure that the flour is pure, and that it has not been adulterated or mixed.

2. The adulteration of white as well as of red wine is becoming more and more common, and is often done to an alarming extent. It often happens that the Government justly concerns itself about this adulteration of wine both from a commercial point of view, and with a view to the health of those who drink wine. Every one may read in the newspapers the startling results of the anaylses that

have been made. How much should we as priests be also concerned about these frauds when we consider the Holy Sacrifice of the Mass, the validity of which is endangered if the wine is adulterated.

A Bishop told me that one day wishing to assure himself of the purity of some wine that had a beautiful color, he made an analysis of it, and found that the so-called wine was no wine at all. The amount of juice of the grape that it contained was almost *nil.* Luckily the wine had been used only at table. What would have become of the Masses said with such wine?

It is consequently for us an important duty that in buying wine to be used at Mass we distrust our-

selves, and take the greatest precautions to find out whether the wine is pure. We should, therefore, apply to well-known, conscientious, Catholic merchants. How imprudent it would be for us if in buying altar-wine we should apply to a merchant who has no religion, or if we should believe one who in every case would be very far from being able to understand the momentous consequences that would follow a mistake in a matter of this kind !

It will not be superfluous to add the following remark: At the present time, on account of the many frauds that are committed, it is more than ever important to pour as little water as possible into the

chalice. Pope Eugene IV. says. *Modicissima aqua;* and St. Thomas adds: *Sufficit, ut sit sensibilis,* lest the water that we add may essentially change the wine that is without our knowledge more or less adulterated. This would the more be feared if, as certain priests do, we should use but very little wine for the consecration.

3. With the holy oils it is the same as with the wine, and even worse. The holy oils that are used in the administration of the sacraments must, as is well known, be blessed olive-oils. *Oleum olivæ per Episcopum benedictum,* says the Council of Florence. Yet it is unfortunately true that the oils which nowadays are sold as olive-oils are

generally adulterated, or are made impure in a greater or less degree by the admixture of cotton-seed oil. This admixture is brought about, not only by the merchants, but principally at the mill where the cheating is done, by crushing along with the olives large or small quantities of different kinds of seeds containing oil. This deception can be perpetrated even without the knowledge of the owner of the olives if he does not superintend the working of the mill. So far do merchants go in deceiving the public, that instead of olive-oil such oils are sold as are obtained only from oily substances to which the fragrance of olive-oil is given. We may add to this, that freezing alone

is no satisfactory proof of the genuineness and purity of olive-oil.

From all this we must conclude how great must be the precautions taken, and how careful must be the inquiries made when priests are charged with purchasing oils that are to be blessed on Holy Thursday.

General Remark. When buying altar-breads or flour to be used in baking them, or altar-wine, or oil for the administration of the sacraments, we should not only apply to conscientious Catholic merchants, but we should also tell them for what purpose these things are to be used, in order to make the sale a matter of conscience with them;

for often they are not aware what serious consequences would follow from an adulteration or change of these substances.

APPENDIX.

LIST OF BOOKS SUITABLE FOR THE LIBRARY OF A PRIEST.

For Retreats.

Deharbe, Examen ad usum Cleri.

Meditations for a Retreat of Eight Days. By a Father of the English Province of S. J.

Manresa, or, Spiritual Exercises of St. Ignatius.

Bellecius, Spiritual Exercises according to St. Ignatius.

—— Solid Virtue.

—— Solid Virtue : a Triduum and Spiritual Conferences.

Cisnero, a Book of Spiritual Exercises, and a Directory for the Canonical Hours.

Pergmayr, The Truths of Salvation.

Massoulie, Meditations of St. Thomas for a Retreat of Ten Days.

Lanciciius, The Yearly Eight Days' Retreat.

Enchiridion Clericorum.

The Seminarian's Manual of Vocation. Translated by Rev. Lynch.

For Meditation.

Baxter, S. J., Meditations for Every Day in the Year.

De Brandt, Meditations. 4 vols.

De Ponte, Meditations. 6 vols.

Vercruysse, Meditations For Every Day. 2 vols.

Segneri, Manna of the Soul. 4 vols.

Crasset's, Meditations.

Luck, O.S.B., Meditations. 2 vols.

Challoner's Meditations.

Pastoral Theology.

Dubois, Zeal in the Work of the Ministry.

Frassinnetti, New Parish Priest's Manual.

St. Gregory, The Pastoral Charge.

Frassinnetti, Jesus Christ the Model of the Priest.

Oakeley, The Priest on the Mission.

Valuy, Guide for Priests.

Manning, The Eternal Priesthood.

O'Meara, Henri Perryve and his Counsels to the Sick.

Ullathorne, Ecclesiastical Discourses.

St. Liguori, Selva.

The Catholic Priesthood. By Father Müller, C.SS.R.

Bona, On the Mass and the Divine Office.

Scaramelli (in English). 4 vols.

The Confessional.

Reuter, Neo-Confessarius practice instructus.

Berardi, De Recidivis et Occasionariis.

—— Praxis Confessariorum.

Koning's General Confession Made Easy.

A Treatise on General Confession by Way of Conversation between Confessor and Penitent.

Spiritual Reading.

Life of St. John Baptist de Rossi. With Introduction on Ecclesiastical Training and the Sacerdotal Life. By the Bishop of Salford.

Life of Right Rev. John N. Neumann, Bishop of Philadelphia. As the late Archbishop Wood wrote: "It was but right and proper that a record should be made of his many virtues, that they might serve to all as an example worthy of contemplation and imitation."

Life of Ven. C. M. Hofbauer, C.SS.R.

Life of Prince Gallitzin.

Cooke, Life of Mgr. Mazenod.

Hope, Life of St. Philip Neri.

Capecellatro, Life of St. Philip Neri.

Giussano, Life of St. Charles Borromeo.

Lady Herbert, Life of St. Bartholomew of the Martyrs.

H. Thompson, Spirit of the Curé d'Ars. Edit. by Bowden.

Life of St. Thomas of Villanova.

Maynard, Life of St. Vincent de Paul.

Melia, Life of Vincent Palotti of Rome.

Oratorian Lives of Saints who spent their Lives mostly in the Ministry.

Life of Mgr. Segur, "The Blind Friend of the Poor."

Life of Rev. M. J. B. Muard. By Robot, O.S.B.

Catechetical Instructions.

Sure Way to a Happy Marriage.

Ullathorne, An Instruction on Mixed Marriages.

Purcell, Marriage and Family Duties in General.

Lambing, Mixed Marriages.

Stolz, Mixed Marriages, the Forbidden Fruit for Catholics. Translated by Monsignor H. Cluever.

Lambing, Plain Sermons on Mixed Marriages.

Vuarin, Familiar Instructions on the Sacrament of Matrimony.

C. Pise, D.D. The Catholic Bride.

The Christian Father.

The Christian Mother.

Lambing, Sunday-School Teacher's Manual.

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